

INSTRUCTIONS TO FOREMAN

BY

HOW TO BECOME
A FOREMAN.

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AND

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A FOREMAN.

BY F. R. VOSBURGH

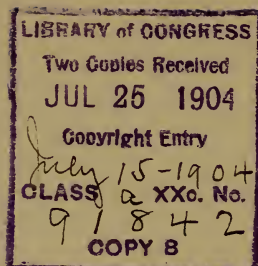
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P R E F A C E.

This book has been prepared to meet the demands of our fellow workmen. It is not our aim to give technical knowledge of mechanical construction, nor any of its devices, but simply to give obvious facts pertaining to the government of men, and what is required of men who are aspiring to become managers, and those who are now in that position.

This is not a book of methods, although a few methods will be found in it. Its aim is rather to present, in a brief and compact form, such principles as underlie and give form to all methods worthy of attention. As the title implies, the book has been written with special regard to the needs of foremen and those aspiring candidates for the foreman's office.

Distribution of labor, which characterizes our higher civilization, has established a system and method to every branch of industry. When work is complicated, and assigned to different hands

for its completion, to secure harmonious and efficient results, a plan must direct these hands, and stimulating these plans must be intelligence to supervise and control. When efforts secure uniformity, accuracy and harmony in the process of industrial manipulation, it imparts three-fold value to each man's toil. Supervision is not only an absolute necessity, but is the paramount ideal of labor.

INTRODUCTION.

Human society is an organization of government. If there is a law, some one must construct it ; if there be an execution of power, some one must be the executor, and those under its reign must abide by its effect. Each one has his duty to perform to perfect a stable form of society. We cannot conceive of a state of society that would thrive without the co-operation of the greater majority. The head of society needs intelligence in order to direct the one who follows, for among all societies we find those who are willing followers and those who are willing leaders.

Primarily, the object of society is for the strong to protect the weak. There is a great deal of thought expended in government and its directions, and it is not always estimated at its par value. We should estimate the value of a man by the work he has performed and his manner of doing it. We look at the person who ex-

ercises his physical powers, and try to compare him to the person who exercises his mental powers, and whether by our inexperience in either case, our minds are biased by our own experience, and we decide by impression. Our worth should be weighed according to our abilities. Each man at the threshold of his industrial career tries to grade out his qualifications and apply them to his greatest aptitude, whether to become a business man, professional man or a trades man. Circumstances, in most cases, compel his aptitude in certain directions, irrespective of his intentions, traditional qualities or special attainments.

Energy will always find a place to ascend, and is a staunch companion of thrift. There are always two classes in every field of labor; that of designing and that of carrying the design into execution.

The doctor who at a glance can prescribe the required remedies in a case is far superior to the one who, after a lengthy diagnosis, prescribes the same remedy. The latter is the natural inferior in power of mind and execution.

The highest grade of labor is that which envelops the highest form of energy. The distribu-

tion of labor, that now qualifies our industry, is a mechanical system in itself; each has his special duty to perform, each his fidelity to his co-worker. "Toil," says the proverb, "is the sire of fame." The change in our industrial life to the present condition of intense commercialism is having great effect upon our growing generation,, which is not generally realized.

The decrease in the number of those who promote and plan for our different industries, and the increase in the number of employes, is a condition of our present life, and this condition is molding the public conscience; in fact, the greater portion of the people now belong to the latter class.

The career of the local tradesman, in our villages, in our towns and in our cities, is practically ended.

The small merchant has become a distributing point for larger concerns, the smaller manufacturer is swallowed up in the great combination of wealth. The opportunities for independent business careers for men which were offered a generation ago are now very few.

The man of to-day expects to be employed by some one, rarely ever does he plan to be himself an employer.

The best excuse which the so-called "captains of industry" give for their existence is that "they furnish employment for multitudes."

As time goes on the service which foremen and mechanics require must be more skillful. Skill is the end of habit; habit in this sense is practice. This practice does not necessarily involve a great deal of mental activity, but simply to do, and do well, what is required.

It is the employer who conceives the purpose and who finds the market for the product made. The man of skill continues to produce until told to stop, or stops himself.

Men have rights. Daniel Webster says: "Labor in this country is independent and proud; it has not to ask the patronage of capital, but capital solicits the aid of labor."

Neither the foreman nor the employer, in any sense of the word, owns the men. The foreman is appointed by the employer to act simply as a guide, instructor, for him, and to do his bidding.

Differing greatly as they do in physical strength and mental faculty, all men have the right to that help and inspiration which will remove this limitation and enable them to approach, as nearly as possible, the greatest degree of usefulness and happiness in living.

The degree of efficiency of the shop depends directly upon the material condition and organization, the work to be done, and the manner of doing it. Taking the conditions as we find them, if the shop has made the most of its opportunities it is because the foreman primarily understands the men and has a profound love and respect for their lives, because he recognizes a course of proceedings, has plans, is able to use devices and appropriate suggestions, give to the workmen his greatest effort, and finally, has a large endowment of what we may term, giving the spirit.

In the statement that the foreman primarily must understand the men, the thought is not especially one of a scientific or technical man study, but rather that concern in the recognition of his interest and environments which brings about a closer relationship and encourages the spirit of co-operation. It is time we were getting after the men as well as what we get out of them.

Intellectual dullness and deviation from moral rectitude are often due to some unfortunate physical condition, which of itself would scarcely attract attention. It is a high degree of economy to try and remove these defects instead of making this person a mark of ridicule and disdain.

The foreman should try to develop the spirit in the men to do and do willingly. When interest is aroused and the ability of a man used, self is abandoned and progress is characteristic. This progress brings additional knowledge, a greater source of pleasure and an encouraged tendency to find out new truth.

In executing his work, a careful preparation of each duty by the foreman secures his greatest inspiration, and a gain of power and enthusiasm useful to men and foremen alike in all shop work. The foreman must have the spirit, the men catch it, and they all work together.

It is the duty of the foreman to measure fully up to the standard described by the writer who has said, "That whosoever strives to do his duty faithfully is fulfilling the purpose for which he was created and building up in himself the principles of a manly character."

GOVERNMENT.

Government is to control or rule in a state of society. Government should be present at all times and everywhere, and should only be carried into effect by those who have a clear conception of right and wrong. Then the feeling of those governed would never overbalance the scale of equity.

Fickleness in government has no boundaries or justice whereby each one has equal rights.

Our form of civil government has, to a considerable extent, given to our commercial institutions a relative prestige to follow. Our legislatures are given the power to establish laws for our natural government. The owners of commercial industries have an inherent power to establish laws to govern their institutions.

The judicial department has the power to interpret and apply the law. The superintendents of industries give the laws their force and effect.

The duty of the executive department is to execute the law. The foreman's duty is the same

as the executive department—to see that the laws are carried into effect.

It is certain no shop or factory can be well instructed and good results obtained unless each branch performs its duty.

The necessity of good, thoughtful management becomes apparent when we remember how many foremen who have qualified to instruct have failed because they were not executors and managers.

One may readily conceive the strength or weakness of a foreman by observing the discipline of the men. If a foreman is wanting in firmness, he encourages revolt and negligence.

The sense of justice is generally found in most men if it is shown to them by one who wishes to give it.

A shop must be preserved from confusion and from those who set a bad example, and an example should be made of those who practice disorder.

If a foreman can gain obedience by cheerfulness, in most cases it has a better effect.

These persuasions should be tried before dismissal: First, an implied influence of a moral nature; second, advice, warning the evil of its

continuance; third, give harder work, less liberties, be more strict in discipline toward such characters, and carry an unsatisfied look in their presence; fourth, dismissal. The fourth recommendation is seldom resorted to, as there is generally submission long before that, unless it is a man who wishes to be discharged. In many cases a foreman can use some of nature's organs very effectually. The eyes are great instruments to compel obedience when used in an effectual manner, as they convey by implication, scorn, disdain, pleasure or contentment. The voice is also an instrument of government, and when used artfully has the power of armies. A well-trained voice is the most effective aid in the management of men. It should be clear and distinct, the words spoken with a falling modulation. When a voice of this kind speaks, quality is always manifest. True, we are not all equally endowed with perfect voices, but by practice, if there is no serious complaint connected with the vocal organs, we can cultivate it to a considerable extent.

A very large part of our shop management consists of government, but by no means all of it. There is a question asked, "What right has one to be governed and dominated over by another,

and be compelled to yield to his will," which may be consistent with good logic. It may be summed up to this, they who are in authority have the right to govern only for the good of those governed.

No form of government should exit, for one moment, unless it is for the purpose of giving protection to the weak as well as the strong, and securing to all their just rights and liberties.

One who governs should conduct himself as a governor, not as a despot whose only ambition is to seek an adversary.

Personal feeling should not intervene between good government and its execution. All evidence should be weighed before bringing in a verdict. Do not weigh words for the sake of popularity, but for humanity.

The world is so constituted that the energy of one man is the gain of another, and many of our greatest blessings come to us through our efforts to help others and do justice to all.

A foreman to govern must be master of the situation; his will must be law, and when once asserted there should be no question as to its enforcement. When he issues an order, he should see that it is enforced. If he does not, he

greatly weakens his power of government. Every step backward a foreman takes lessens his power of control.

Not saying if you are in the wrong you must not own up to it. If you are wrong and own up to it, it is a demonstration of your conception of justice.

Never make an unnecessary show of authority, for an exhibition of this kind lessens the confidence of the men and never leaves any effect of gratitude.

A foreman should always be quiet and unassuming, for in so doing he carries force and effect. "When authority is settled and unquestioned, it certainly can afford to keep quiet."

A foreman should exhibit his powers of government as little as possible. While his right should never be questioned, he should never exercise his power without just cause.

Ideal government is a blessing to all, and growing out of the many principles here laid down, will lead us to some practical suggestions.

It has become customary for superintendents and others connected with shops, to have printed a great mass of laws to govern the men, to have

them framed and hung on the walls to haunt the efforts of every energetic foreman who is trying to secure the co-operation and good fellowship of his men.

When a rule is manufactured by superintendents and the laborers are reprimanded or dismissed, if by them the rules are not observed, while the foreman goes unpunished for the same offense, the author only frames his ingratitude for his men.

Nature always craves that which is forbidden. "Tradition holds that our first mother's sin was in violation of a forbidden law."

No man is fit to govern others unless he can govern himself, nor is there any government so hard to win. A man should control his actions, temper, thoughts and his demeanor toward men. I do not mean by self control, that one should measure every step and weigh every word, but he should try to keep himself in position both of foreman and laborer.

Circumstances govern, in a great many instances, where time is limited and work complicated.

A foreman must not become overbearing and expect more from his men than he can do; ex-

pect a fair day's work, and in return give a fair day's pay. He must not forget that the cause of his men is his own.

Under the head of many obstacles to good shop management, we include all those that may be said to involve the material conditions. These are properly of two kinds, external and internal. The former including whatever pertains to the conditions of the environments, the latter to internal operations.

Among the obstacles of the former kind must be included the unsightly location of the workshop, the construction, the insufficient size, crowding the men; rough floors, ill kept and dirty; poor tools and crowding of machinery. The direct tendency of all this is to produce a rough, ill tempered, insubordinate nature, and in consequence, the destruction of all human control. Only the blindness, that grows out of mere greed, can fail to see the baleful influence and the pitiable folly of the penny saved economy which allows them existence.

Under the classification of internal management, there is still a more serious complaint. One is the unwise distribution of labor, giving the governor too many to govern; giving the man who toils the lion's share of the work; al-

ways finding fault with some, no matter how hard they may try, and praising others, no matter how little they do or try to do. If a man is a diligent worker and does his work right, he should receive the credit for it. Let those survive who are worthy and competent.

Before leaving the subject of discipline entirely is it not proper that some attention be given to certain specific schemes sometimes devised for its administrations and to the particular application of the foregoing principals, to those shops and factories whose particular wants have not thus far been especially noticed in the discussion. It is true that the general principals already laid down might seem a sufficient guide to the truth in those directions, but there are nevertheless points of particular importance which may escape the notice of the practical foreman, or which, if they appear to him, may not be so clearly accompanied by their proper solution as to prevent doubt and embarrassment. As a further reason for turning the attention in this direction at this stage of the discussion, we urge that these schemes of discipline and the difficulties of the shops and factories referred to are nominally related to the vexed question

of the "to be or not to be," the former indeed having their unsuspected or real origin in a desire to escape the necessity of using it and the whole substantially arising from neglect either naturally or merely momental thrown in the way of its employment and not infrequently amounting to its practical prohibition and these facts in regard to the origin of the matter in question and which we believe have seldom occurred to our foremen have here a peculiar significance and deserve to be kept in mind during the progress of the discussion since they are to some extent the key to the real note of the scheme of discipline now to be examined. Of these schemes that of self-government comes first in order so far as its relation to the fundamental principles of shop government is concerned. This scheme has already been noticed and its radical errors suggested, that it disregards the law of derivation, has its origin in actual and primitive government; that it practically assumes the men or women to be capacitated for the exercise of such functions and sufficiently disposes to render obedience and to be entrusted with the sovereign power and that it recognizes in the

foreman the right to transfer the performance of his own chief duty or important part of it to others. That it does nothing of this is enough of itself to settle the character of just claims. There are, however, other considerations that pronounce against it. Self-government in the shops and factories must be one of two kinds. It must be either informal and partial or somewhat sympathetic and complete, that is—it must be summed up in incidental and apparent reference of all questions and measures to the voice of the shop and factories for their decision and execution. Or it must attempt some of a formal organization of the shops and factories as a body politic with the power to detect, decide and perhaps even reprimand severely or dismiss the offender. Now of these two methods it has already been seen that the first is practically an imposition of the simple faith of the man if he exercises one and seeming in all cases a real power. The foreman ever influences and guides the decision and consequent actions or he stands in readiness to interfere and to counter-act the measures of the shop or factory whenever they are likely to conflict with his

own convictions of justice or necessity. Whether such a scheme is really worthy of the foreman's own sound judgment or whether it is really a particular benevolence to the men or women themselves or whether it can be expected long to work well or to accomplish any very important or whether it will not be speedily discovered to be absolutely a mere sham, or will the sober-thinking foreman judge for himself. But suppose that the second form is the one chosen. How will the case stand? To begin with, no such formal democracy can consistently, except in those shops and factories in which the men and women are somewhat advanced in aptitude and knowledge without the presence among the employes of a certain sound judgment and manly control the real power and actual labor must remain as in the former case, with the foreman alone. The whole scheme is thus destitute of any true reality or popular independence. Should this necessary restriction of factory government be matured it at once decides the question as to its general adoptability. Again the work of governing which is having to be carried on

conjointly with the work of instruction needs to be as simple as possible is under this scheme closely complicated with much new and really cumbersome machinery too proper largely subject in its notions to the multitude and therefore additional perplexing from this uncertainty and in need of constant watch and control. Now he must be veritable encyclopedia who can properly sustain himself among the many duties and burdens among the different classes he has to govern. With this new world of schloristic democracy upon his shoulders it is certainly confident for us to judge and urge that he do this properly and proficiently and carry out his scheme of self-government as amply able to govern with accuracy and decision. Still further the natural tendency of the scheme must be to prevent employes of the nature of true government, to lower his conception of the just majesty of the law and to lay the foundation for restlessness under other control than that of his own will for it is not an error to in any way instill the idea that government must necessarily originate in the will of the governed however inferior in capacity, condition or virtue they

may be. Can it other than eventually belittle government and abase the law? To transfer the lawgiver ship from the higher responsibility and capacity of the foreman and bring it down to the level of an investment to the men's sovereignty. Should not he who is governed be able to look up with reverence to and with faith in authority as enthroned in superior power? In some cases wisdom and conservativeness, but can he thus look up to and believe in himself or in a government thus begotten of and bounded by himself? Now as to the other question that of the influence of such schemes in the shop or factories to engender future restlessness under authorative restraint and general insubordination. We are inclined to the opinion that a salutary lesson may be learned from the interest of our late tremendous struggle to the preservation of the national government and to its integrity and to the awakening in the people of a just sense of vital importance of undivided loyalty and reverence or the constituted authority and self-sacrificing obedience of the law that governs the universe but unless more in whatever shape the scheme of

popular self-government of the shops and factories be put forward it is subject to other practical evils just so far as the details of government shall impose upon the men their influence must be to divert his attention from that undivided interest and application necessary to his best progress. Still further its tendency must be to create in him an over critical tendency in judging of the proper acts of the foreman and from the habit of debating matters of general moment in his own mind and of expecting to have a choice as to their decision to induce in his a disposition to be dissatisfied that even the conclusion reached through the general suffrage of body politic. Everyone knows how easy a question quickly decided at once by the proper authority becomes when thrown open for general discussion and the proper decision rendered, hence the weakness and folly of foremen who are ever ready to resort to the general sentiment of their men and others for the decision of matters of real importance.

Closely related to the scheme of self-government is the personal accounting plan. The partial scheme employed generally in combin-

ation with some other fancied system of discipline such as that of popular sovereignty or that of demerit marks. It differs from the former scheme in that it devolves upon the men not so much of the prerogatives of legislation as that of self-government. Its marked feature is that which allows or requires men to report to the foreman the measure of their own merit or demerit according to their own judgment. It sometimes even goes to the ridiculous extreme of devolving upon him the determination of reward. Now the foreman may in his private conferences with the man endeavor to draw from him his views of his own merit or demerit not at all as a basis of judgment but only to know if his views are cusing. Or if he has judged improperly that his own reason and conscience are to have a voice with regard to his own conduct and construction of work, either accusing or excusing. Or if he has judged improperly that the foreman may be able to show him his error and thus enlighten and guide him in his apprehension of truth and convictions of the reward. So to as merely an incidental act, if at all, as a matter of regular and frequent oc-

curance a foreman may when he knows the precise facts of the case even publicly call for a man's opinion as to his own effort or behavior not that this opinion may serve in any particular as a basis for his own judgment in the premises, but that by correcting this error kindly and without personal reference he may impress upon the shop or factory their liability to misjudge both as to the character of his own conduct and that of others and the provisions of his government and may thus give them good instructions of a most practical and important nature. But employed in any other way or pursued to any extent as a part of a scheme of discipline the matter in consideration is stupidly, ingeniously and transparently vicious for first if this question of the employe as to his merit or dismerit is sought as a basis for the foreman's judgment the thing is false in its first principal as the ruler in the shops or factories knowing what to establish as law, what are you next to know but when, where and how to apply discipline for the support of law, to read the man's character, to discover his merits, to detect his misdeameanors and to devine the proper names

for stimulous energeticness. This is the foreman's art of governing most express and admirable. As such, we hold that he has no right to throw it upon his men either in earnest or in mere pretense. If he does the former he impeaches his own capacity of faithfulness, if he does the latter he imposes upon the faith of those under him. In the second case, the direct benefit of this species of practice is to blunt the normal sense of the men and to induce deception and falsehood, and it is of no avail to argue the contrary. Let the employes suppose that you do in any part rest upon his decision and how powerful is the stimulous to make out a fair case for himself even though at the ultimate expense of the truth. Even though he may start and for a time continue to do an honest day's work and be honest in his designs, how long under such will he be able to retain a keen sense of the difference between exact conditions and truth and self-governing and self-interested misrepresentation of actual existing facts? Go beyond the shops and factories and apply the same practice to every person or persons in our courts of justice and how long will it be before every

honest man would be compelled to exclaim to the degree of horror and remorse to the atrocity of the ungratefulness towards our fellow beings. It is to be supposed the brainless man who does not discriminate between right and wrong as between good and evil will be proof against temptation thus thrown in his way. We may say to the foreman with the profoundest feeling 'that before you call on the men to report against themselves here that you first soberly repeat to yourself the prayer "Do unto others as you would have them do unto you." In the third place there is another evil incident to the use of this scheme, if not certain to accompany it. Supposing that the foreman by making use of the employes as a reporting system does not accept it with qualifications as a basis of judgment or correction of his own knowledge see the trust of the first act supplanted by the distrust of the second and how long will it be before the employe will penetrate into the secret of your strategy? But you may depend upon it that just as soon as he becomes satisfied that you go back of his entrusted word for the trusted facts, the fair fabric of your whole scheme will dissolve

like the frail frostwork of the night before the morning sun, and what is worse, that it will banish the employes' better estimate of your character as worthy of his admiration and confidence. The fact is in dealing with man's truth, it is of more distinct and vital importance than it may be at first given actual credit for.

VISITING OTHER SHOPS.

It is advisable for a foreman to visit other shops to find out what is going on, how they do their work, what advantages they have over other systems, the manner they have of visiting their men, the class of men they employ, the wages they pay, the amount of work they turn out, how the foreman conducts himself in the presence of the men, and what kind of a superintendent they have in charge. This will give him an idea of whether he is up to the standard in his own shop, and is a great instruction to him in solving some device that will greatly economize his system. Many would be helped out in this way where books on instruction and mechanical devices would be studied for weeks with no real benefit.

Observation is the most productive way of getting forms and constructions thoroughly fixed in the mind.

CONSERVATISM.

A great many times a foreman is placed in a position where many temptations continually arise and is aggravated to such an extent that he is nearly on the point of violence. For example, when he cannot reason with his men or they become obstinate, or fault is continually being found with his work by those above him, they, seemingly, never satisfied with what he does, no matter how he tries to please. This is only some of the conditions a foreman must get accustomed to, and he must only accept it for what it is worth and never try to sell for more than he paid.

STEADINESS.

Few principles are more productive of uniform and orderly action among men than that of invariable uniformity of nature. As the river will not flow up hill, we must be content to let it flow down.

Nature will not change, hence man conforms to nature. The regularity of nature begets regularity in men.

In the shop, the inflexible steadiness of the management creates among men unwavering

faith in the certainty of results and a fixed conviction of the necessity of conformity to the consequent condition of things. Thus we get habit, and habit is self-controlling. Hence steadiness itself is power.

CONSOLING.

Many times in a man's life he feels as though he had been a failure, especially when he is striving to accomplish what seems to him a most difficult problem. He will worry and brood over his work until his every effort seems almost exhausted.

This is a peculiarity of some men that cannot be overcome, and it is almost impossible for them to accomplish much while in this condition. A foreman can, in a great many instances, lessen this man's burden by telling him a good joke or story. This will, in most instances, have the desired effect and leave the man in better humor and he will be prepared to do his work.

THOUGHTFULNESS.

A foreman should always be honest with his men, truthful in every respect, he will then realize he is to be relied upon in all his dealings. He should never construct his sentences so they will have two interpretations, one for the men and one for himself—for this will have a tendency to lessen the confidence the men have in him, and a construction of that kind is purely a falsehood, they are words spoken to deceive. A lie is an intentional violation of the truth, or a construction of words told to deceive. To deceive by action, silence, cough, laughter or expressions of the face is just as immoral as though conveyed by words.

A lie may be told by uttering only a portion of the truth and retaining those facts which are most essential to convey the true circumstances. Again, it may be possible to overstate the truth by adding to that which is perfectly true,

MEMORY.

Memory is one of the greatest factors in developing the faculties of learning. The man who is endowed with memory can easily find the many avenues of success, if his mental powers are put to use.

One, who can use his faculties in acquiring knowledge in thinking and expressing his thoughts, is termed "educated."

Everyone should learn to employ his power to the best advantage and cultivate where is his greatest weakness. Whenever we develop our strength in some one particular source, it invigorates and strengthens some weaker portion.

DUTY THE FOREMAN OWES TO HIS MEN.

How many think, "If I was only foreman how I would get out the work." It is a great mistake to think this, if he does not well bear in mind all that is required of him, should he assume that position. It is true, illiterate and non-mechanics have been given this position by some one no better than they. This class always wish everything to be equal, but being a good foreman is like any other profession, it requires knowledge and practical experience. Both are necessary, for with his practical experience he has the art of his profession, and by having the knowledge he has the key to its technicalities, thus having both, one stimulates the other, and they work contemporaneously.

Moral and forgiving developments must not be overlooked, for these qualities come into use very often.

We know that man is a member of society, what we call his virtues are chiefly exhibited in

his dealings with his associates. Thus it is a paradox to maintain, that man's highest good is independent of his social relations. Again, it would be generally admitted that a foreman ought to aim at promoting the well-being of his men.

A great fault with some of our foremen is, they do not try to impress good fellowship, but simply imply from their actions they do not care as long as they get the work out. This takes away the interest of the men, and has the tendency to demoralize. We so often see the evil of disrespect and its undesired results.

GIVING WORK TO NEW MEN.

A foreman, in many instances, makes some very costly mistakes by placing new men on difficult classes of work. For instance, a man is employed as a first-class mechanic, he, perhaps, believing himself to be such, starts on a piece of work that requires some knowledge outside of the ordinary, to perfect. He works to a great disadvantage because he is doubtful of its perfection when completed. He is also placed under unfavorable conditions on account of his not

knowing where the proper utensils are for the task. In a great many instances he will complete the work unsatisfactorily. This is only one instance of many, that could be argued in behalf of giving a new man work that is not of such great importance, but work that will show his mechanical abilities from the start.

In shops where it is convenient, it is not a bad practice for the foreman to have special work whereby the ability of mechanics is shown almost in his first hours of work. By doing this he will not only have a fair conception of his ability as a mechanic, but he will be saving the company money, by not keeping him for a great length of time, nor have him labor on work which, sometimes, money will not replace.

TAKING ADVANTAGE OF WORK.

Majority of men in this respect use but little judgment, and in many instances they make an easy class of work a very hard task. The foreman many times is very dilatory in correcting this fault. For instance, work which has to be done in a crouched position while standing, would be much easier for the workman if he

were allowed to be seated. It is useless to say, but nevertheless this fact should not be lost sight of, that better results may be obtained from a man who is spirited, fresh and full of energy, than from a man who has worked himself down and exhausted his strength. There are many foremen whose greatest desire is to see men laboring hard, and putting forth every ounce of energy they possess, regardless of what is being accomplished.

BEGINNING.

The beginning in a shop, in many instances, is what forms the impression of the foreman's worth in the minds of his employer and the men. New work, new faces and new surroundings have a great tendency to create nervousness, and he will do things that he, most likely, will regret, unless he is quite careful. He must not forget that while he is sizing up the men, they are weighing and measuring his every move, trying to discover some defect in his make-up, or his mechanical abilities and if any of these or other qualities are observed to his discredit, it will become an issue in the platform of shop

talk. It behooves a foreman to try to form as good an impression as possible. When he enters into a new position he will find it very difficult to restore that which he should have begun well. Thoughts should precede every action, and justice every word.

Beginning of a foreman's work is what is always most difficult and costly, but "ready to begin is the task almost won," for if a man has not familiarized himself with the qualifications that are necessary for his profession, he will continually find himself in trouble, and this is very embarrassing to a new foreman. Some beginners are shrewd enough not to say very much until they have learned the profession, but this is an imposition on an employer or those who think him worthy of his position. I do not wish it to be understood that a man should assume the position of foreman, and the first day perform the same duties that one in the position would who has had it for years. I do say, a man who has taken the position as a foreman should be a thorough tradesman in the line of business he is to follow, and has given some time to the study of the management of men and the practice of economy.

REQUIREMENTS OF A GOOD MECHANIC.

A man, to be a good mechanic and valuable to his employer, should first have good fundamental principles to work upon. He should have served his time as an apprentice. He should exercise his physical and mental abilities in performing his work. He should be punctual in getting to his work and be there every day that is possible. He should take his time, and complete his work well, for there is nothing gained by doing a piece of work hastily, for what is gained by straining the physical powers is lost two fold when they become exhausted. The man who has a good, steady gait all day, will by far accomplish the most. No great laurels are bestowed upon one who can complete a piece of work quicker than his neighbor, but too much cannot be said of the man who can do his work so it can be relied upon. On every occasion good workmen and good foremen are seldom seen together, there is no necessity for it. Good workmen and poor foremen are most always good conversationalists.

HABIT.

After all we are but creatures of habit. How important, then, it is that in the formative period of foremanship one should form correct habits, economize time, let no man find him idle, take pride in his work, always keep his office clean and his papers in their proper place. If he has drawings, classify them so that he may instantly place his hand on the one he wants and not have a lot of unnecessary rubbish in his way on the floor. When a man asks him for a job, not cut him off with the short "no." This is like the story of a man who went into a shop and asked the foreman if he wanted a carpenter to-day. The foreman said "No, no," without looking at him. The man meekly said: "Will you please let me stay in town over night?" "What do you ask this question for?" doggedly asked this honorable man. "I thought may be you would object as your manner implies that I should immediately get off the earth." "Come around in the morning and I will give you a position." A man once said "He knew only one thing, and that was his ignorance."

COMMANDING APPEARANCE.

A foreman should have a neat, business-like appearance, dress comfortably and neatly. A great deal more respect is shown to one who is so dressed. Dress does not only give him a commanding appearance, but is one of the prominent indications of character. It gives birth to honor and respect among his men that would not be characterized otherwise. The great men who have commanded men in time of peace, and armies in time of war, with success, we find, were men of a commanding appearance, sincere in their work, never showing any great anxiety, but always cool and collected.

SELF-CONTROL.

Self-control is the first requisite to success in the management of men. The work of governing men requires government of one's self. Men, as a general rule, are very quick to observe the degree of control maintained by a foreman. Guided by their own observations they quietly submit to be governed only in so far as they recognize the elements of governing power exhibited by the foreman. Any looseness in the exercise of control, or want of observation, is generally taken advantage of by the men. Government should be a reign of justice, equal rights and privileges for all. This should be the "preamble" of our constitution. It is no easy matter to exercise self control over our thoughts and actions under all conditions, but if we acquire the habit of taking things easily and reflecting, we will never be self-conscious.

SELF-POSSESSION.

No greater power can be exhibited by man than self possession in time of trouble; to know just what to do, what to say, and do it, and say it, as you would in time of peace. It is written "And through the heat of conflict, keep the law in calmness made, and see what he foresaw." Persons who become angered easily usually speak in a high key. How greatly our people differ in temperament. Some are very hasty and become excited at the least agitation, and say things and do things that they regret for many a long day. To be self possessed is to be cool and collected, never talk faster than in an ordinary conversation, and do not turn or look about quickly, but let your movements be graceful and honest.

REFORM.

It seems the ambition of some foremen is to be always contemplating some reform, or new scheme, without considering the cost, and what good may result from it; just so long as something is on foot that is new. This is a very good characteristic in a foreman if he uses proper judgment in producing it, but all wrong if he simply has a mania for something to stimulate his anxiety to see what can be done. A reform, if a good one, is all right, but it should be a gradual growth and not a sudden change, then its cost can be considered and it will not be revolutionary in its character. Our history tells us that it was over fifty years before the constitution could be submitted to the people, they ever envious of tyrant's rule, would never have given the right construction on it if submitted to them as a whole. So it is with reforms in shops. A foreman should be conservative and feel his way before he introduces any new reforms.

THE APPRENTICE.

Each man before he starts out in life selects some trade, profession or business to follow as his work. Apprentices or crafts is what we here wish to take up. An apprentice should thoroughly consider whether he is qualified for the trade he is to follow, for it is a matter of great importance to him in after life, when there is dependent upon him a heavier burden.

When a trade or business is chosen that does not require any thought or practice, it should never be followed. If he wishes to become independent he must secure a trade that has its technicalities, its difficulties, and become master of them.

One of the reasons why an apprentice does not like to serve his apprenticeship is he does not like to be bound to a master for a term of years, thinking it will restrain his liberty or mar his happiness.

Cooper says: "Calamities that seem insupportable when looked at from a distance, lose half their power if met and resisted with fortitude."

It is a great temptation to a young man who is starting out in life to choose between two classes, the unskilled instead of the skilled. The unskilled young man may fill the first day and demand full pay for his services.

It is true that the man with no trade has to meet the world of labor in competition. As soon as the foreigner places his foot on our soil he is a competitor; the mechanic, when he finds no work at his trade, is also a competitor, and so on, in all cases among our human family, men will, in time of depression, crowd each other down to gain their subsistence.

In building, we should build as though it were going to last forever. Have a good foundation to support a good superstructure. Just so with apprentices; they should get thoroughly all the elementary principles before they try to reach the loftier heights. We urge that an apprentice should be an active worker and a student of his profession, in order that he may become a proficient master of his trade in after years.

The relation of the foreman and the apprentice should be like that of father and son. The foreman should use his influence to make the apprentice not only a good mechanic, but build in him

a manly character and make him an earnest worker.

Habit is very easily formed among young men, and it is only by the ever watching eyes of the parents or foreman that this can be overcome. Habits that are generally visible to the searcher are slackness, not taking any pains with the work, untidy, coming late to work, neglecting his work, shirking, etc. These bad habits, if not corrected, tend to make him an unproficient mechanic before he has completed his trade.

When the apprentice has worked at his trade for some time, the foreman should observe from his aptness whether he will make a mechanic, and if he will not, it is an imposition upon this young man, a dishonor to the foreman, and a deception to the employer, not to dismiss him from the service. He perhaps has a greater fort in some other profession that, in after years, will be a source of greater success and happiness.

In every trade and profession men may be counted by the score—yes, thousands—who are not and never will be proficient. Had they patiently learned the mysteries of their craft by years of discipline under competent masters, their success would have been certain.

LEVITY.

To a certain extent it is not advisable to notice every misdemeanor that takes place among men, for if you have a reprimand for every little offense it soon becomes an old story, and they accept it as a farce instead of a reproof. But when the occasion presents itself and you think the guilty deserving, make yourself known to be remembered. It is very annoying to employes to have in their midst some one who is continually tormenting some old man, or some one who is a little unbalanced; they seem to enjoy picking at some one all day long. This sort of thing should be subdued as much as possible, for many have been severely injured by its practice.

To take notice of every disorder gives one the name of a common scold, but to give reproof to the deserving gives one respect. Do not take another man's word for misdemeanors. Do not go off in some dark corner to discover them, or sneak around, but act honestly, and have your own evidence to produce in an argument when giving reproof.

MANNERS.

Good manners is that quality which inspires and awakens the very influence. It venerates the judge on the bench, the actor on the stage and the orator on the platform. It speaks a language that no tongue can express and its majesty is a governor of men.

THE MEETINGS OF FOREMEN.

The theory of shop supervision to which this treatise is designed requires the managers to work upon the shops through the foremen. They should, to a certain extent, prepare plans of work and discipline which should be submitted to the foremen at their meetings and discussed by them. The working out of such schemes requires constant oversight and constant readjustment. Hence arises the necessity of conference, instructions in methods and correction of errors.

At stated periods meetings should be held for instructions in all departments of practical shop work, and to this there should be added, as occasion admits, instructions in principles which underlie successful practice, that foremen become intelligent and independent co-laborers.

Foremen's meetings are the only known means of giving harmony and proper efficiency to a system, of how to do work. That unity of purpose and of method which is indispensable to success can be communicated in no other manner, nor is there any other way of giving due prominence to that spirit which should animate a body of foremen, for communion of thought is the art of perfecting good government.

MONOTONOUS WORK.

Monotonous work, like a rainy day, sheds glooms over vitals and makes life a long, burdensome, weary journey. It is true some men like work with no changes. This class of men are not energetic nor enterprising, but simply live to see the day go by and another dawn. This is not true of a person who is inspired to become better versed or familiar with the different kinds of work. To keep this class of men interested it is necessary to give them a variety of work, for if you do not you will find them the most miserable of men. A foreman must not act partially, but divide the work so that each one has a certain amount of rough and a certain amount of good work. Whenever you find a man lounging

around, give him a difficult piece of work, where he will have to exercise his mental faculties. Whenever a man has had a hard piece of work, do not burden him with more of the same kind when he has it completed, but give him some piece of work that is easier, in order to restore his integrity and interest.

ASPIRING FOREMEN.

Most men are ambitious to become foremen to get more money and to be in a position where they will be looked up to by some one else. This is the disposition of man. Before one should attain the position of foreman he should be endowed with at least two qualifications. He should be a fair scholar and a man. With these two endowments he is qualified to assume any position that can be bestowed upon man. It is very disheartening to men to have placed over them a foreman who is void of these two qualifications. A large proportion of them, perhaps a majority, have made less preparation for their work than if they were to become section hands. This state of things exists because those who have the power to place them there allow it to exist. Superintendents and those who place foremen will, when they want a pair of shoes mended or a suit of clothes made, make application to the most competent of workmen; then he knows his shoes will be mended satisfactorily and his clothes made to fit. But when it comes to an

appointment of a foreman, where thousands of dollars' worth of work are dependent upon him, he will select one who has made no preparation and who is perhaps not adapted for that work in any particular. This is a mystery that can only be explained by supposing that such people do not realize the fact that preparation for a foreman needs to be made and can be made as well as for any other profession. An unskilled man at a forge, making some mechanical device, will spend more time, use more coal and waste more material in one day than an apprentice-served blacksmith will waste in one hour, and when the work of the latter is completed it can be depended upon. Just so with an unskilled foreman, who never has given government, construction nor any matters pertaining to the profession one single thought. He is placed in the position only to be a drag on the market of the company. What a pity the waste of these incompetent foremen does not come out of the pockets of the superintendents! If so, how much more care they would have in their selection.

A person who is striving to become a foreman should have a fair education and have the manhood to go with it, for if either of these qualities are absent his career as a foreman will not be a

success. He should not say his work is finished after the expiration of his day's physical employment for some one else, but say it has just begun, and sit down and study some good works on construction of devices and construction of thought.

It is written: "The soul of the sluggard desireth, and has nothing; but the soul of the diligent shall be made fat."

A man should keep himself posted as much as possible on the work, the time it takes to complete a piece of work; be familiar with his neighbor's work as well as his own; learn how to take advantage in getting work out cheaply; the disposition and character of men; take a great interest in all he does and do it well, and have well in mind what he is going to do before starting; then he will not be apt to make mistakes. Suggestions by him to the foreman are not out of place, for it shows him he takes an interest in his work. He must not boast or try to set himself forward, but be modest and unassuming at all times, always composed. Let the foreman know he understands how to do his work and how to do it well, showing him he is master of the situation. He must keep himself and the surroundings neat and clean, have due respect for himself

and all his fellow workmen. He must not be afraid to speak to his employer, superintendent nor any one else, must not ignore those who are not so fortunate as himself, for this is a display of fickleness, and only imparts what he would do if he were in power.

Kindness, conservatism and sympathy are the most beautiful flowers of a man's character. Being a gentleman in the presence of a judge does not bring a man in disrepute among his fellows.

It was told of Lincoln that he was walking down the road with a gentleman of nobility when they met a negro, who took off his hat and said, "Good morning, Massa Lincoln." Mr. Lincoln took off his hat and said, "Good morning, my friend." The nobility then said to Mr. Lincoln, "Do you speak to those people?" Mr. Lincoln said, "I allow no man to be more of a gentleman than myself."

Being a gentleman on all occasions will never bring a man in ill-repute, and it places him on good terms with all.

A man must not let a day pass without having made an improvement on his mind, or setting aside a certain time for study. Constant energy is what will make him a successful man. He

must not read a book for the sake of reading, but thoroughly digest all its contents. Do not smoke, chew or eat while studying, as the mind and attention are upon the comfort as much as on the work.

It is written that 'Where the storm beats the most violent the toughest trees survive.' Those who have had a hard and rugged road to climb will be rewarded tenfold, for they have the stamina and solidness that goes to make a man.

Never fear you will not reap reward; do not lose the opportunity when it comes. Do not envy others because they have been successful while your efforts have been without avail. By the story of the fox and the raven it is shown how ingenuity avails and how wisdom is an overmatch for strength.

NUMBER OF MEN FOR FOREMEN.

Complaint is often entered, perhaps justly, of the number of men a foreman has under his supervision. Common sense teaches us that a foreman who has a small force to govern will attain better results than if he had again as many, because he can devote more of his time and attention to each man and his work. Here, too, is the necessity of controlling power to quell the restless and move the idle. Here the knowledge of character of each individual, his quantity and quality, his aptness, his results, his failings and inaptitude; these cannot be taken advantage of as well if there are too many. Again, the time given the foreman to prepare his work and develop it into its order, so there will be no delay in some particular part to hold back that which should be completed.

There is some confliction about the real number of men a foreman should superintend (and it depends greatly on the class of work that is being

done), but from best authority, in no instance should the number exceed thirty-five. This number is not burdensome to the foreman and will give him ample time to study economy.

FOREMEN SHOULD BE GIVEN A GREAT DEAL OF CONSIDERATION.

All means that are legitimate should be employed to make a foreman's situation agreeable. At the very least they are exposed to many annoyances incident to their calling, and it is an imposition to add others which are avoidable.

Foremen should not be treated as tools, to be used one minute and laid aside another; nor as hirelings of a day, liable to be displaced without warning; but they should feel that their position is safe as long as their services are efficient.

Foremen, by their efficient work, should be hired by the year, under a contract, as they are then spared the anxieties and uncertainties of fickleness, which is characteristic in some managers and superintendents.

Many times the superintendent expects more from a foreman than it is possible to do, and in many instances where these conditions exist the superintendent is not versed in the work. This

makes it very difficult for the foreman, as the superintendent does not want to give in, because it would show ignorance.

In a great many shops and factories the superintendent interferes too much with the business of the foreman. This places the foreman in a very embarrassing position. For instance, the foreman gives a man a job to do, and comes in a short time to find him doing another, given by the superintendent or some other official. This ought to be eliminated, for it takes away the power of the foreman to govern his men, and is a great disadvantage in getting out the work in its order. Under these conditions the foreman is simply a tool, and it would not be out of place for him to banish some of his conservatism and give those who interfere to understand their place.

It is right that a superintendent should take interest in the work of the shop or factory, and at lengthy intervals visit the shop and suggest improvement; but to make a practice of standing around and watching all day is not becoming in a man of that position. It goes to show he does not trust the men under him, which is sufficient in itself to take away all interest a foreman has in his work.

SANITARY CONDITIONS.

There is nothing more essential to foremen of workshops and factories, especially foremen who are trying to make a record for themselves, than that of giving a great deal of their attention to sanitary conditions of their establishments, such as light, heat, ventilation and cleanliness. A poorly lighted factory gives it many bad effects. A workman or mechanic who is striving hard to perfect a piece of difficult work oftentimes allows it to be finished in a crude and imperfect manner because his place for working is so poorly lighted that he is unable to see properly. Light has many effectual qualities; not only does it apply to the workman in aiding him to perform his work properly, but a well-lighted shop inspires the workmen to feel brighter, and creates a cheerful mind, stimulates their energy and invariably you will find them more ambitious.

In a poorly lighted factory you will find the workmen just the reverse; they become drowsy, indifferent in their work, and oftentimes you will

find them secluded in a dark corner, where they feel in safety, at their own pleasure.

Heat should also be taken into consideration. A shop should never be so poorly heated as to cause the men to feel uncomfortable, for just as soon as the thoughts of being cold or uncomfortable enters the minds of the men, just that soon do they take a certain per cent of their attention from their work. Many other good reasons could be offered for having the different apartments properly heated.

It is not to the best interest of any corporation or company to have in their employ men whose services they cannot depend upon day after day. The greater part of time lost by workmen on certain classes of work is from ill-health, contracted in a poorly heated establishment, or where there is no system of ventilation and the sanitary conditions have been badly neglected. Therefore, it is of great importance to foremen to institute in shops such conditions as will help to preserve the health of their men.

Foremen taking up new positions can in no other way make a better showing and elevate themselves in the eyes of the company, and win the admiration and respect of those working

under their supervision, than by giving their attention to the sanitary conditions of the property of which they are in charge.

PAY FOR FOREMEN.

Of all the scientific men the foremen of shops receive the least pay for their services. They have to shoulder all the responsibility and ingratitude, and receive only a fractional part of their true value for their work. There are people who are always ready to declare that his only motive is money, and it is degrading to let money weigh his services. But these people need watching. We should not set money up as an ideal and cherish it to the extreme. But a sufficient amount should be given for services to warrant a furthering of the interests of the institution. This is a good, reasonable motive why a foreman should regard his pecuniary compensation as proper, and insist that a reasonable amount should be given him for his services.

The foreman has wants which are impossible to supply, and very few can work for nothing, even if others think he is getting enough; and it

is no more than justice that those who are benefited by his services and thrive on his produce should be grateful givers. As a rule, people do not value "that which costs them nothing."

FIRST DAY'S WORK.

Never judge a man by his first day's work, for in a great many instances he is handicapped by the strangeness of his surroundings and the different class of work.

I recite an instance of a man who hired out in a shop as a first-class mechanic, and he was known to several of the men as such. The foreman gave him a piece of work to do about eight o'clock in the morning; the time given was about three hours. It took him about ten hours to spoil this job, and the foreman would have discharged him, only for the plea entered by some of the men. But in three days' time this man demonstrated to his foreman that he was excelled by no man in his line of business. He simply said he was nervous and unstrung, and that he was almost ashamed to go back to work the following day. This simply illustrates what can happen to a man at times in his life. He will have certain days and times when everything seems to be adverse to his efforts.

It is generally accepted that a man's true worth, as a mechanic, cannot be demonstrated in one or two days, unless he is a complete failure.

IDLENESS.

The habit of idleness is a most powerful enemy to those who work for some one else. I mean here to allude to idleness which precludes every hope; idleness which steals upon a man by degrees and seems to take him unawares, and takes from him the power to become successful. He has taken up a trade and that is the work he is to perform, his attention should be drawn to it while performing its functions. He should not refuse to do his duty and in the end gain his reward. If he shirks, he is only weakening himself, mentally and physically and deadening his ambition for that in which he wishes to become proficient.

ALLOWING OTHERS TO ASSUME HIS POSITION.

Never allow anyone to assume charge of your position, nor allow any of your men too much liberty with your affairs, for although he may perform the task required of him, he will, by degrees, be ever grasping for opportunities for another chance, and by your liberality you may give him another chance until he has perhaps taken full jurisdiction and you will become an absolute failure and he will take your position or get you discharged. You will find it is contrary to the functions of management to ever court the ideas of, or depending on, some one else to do your work, for there has been more discord and dissatisfaction from this, than any other source of management. We should strive to think and act for ourselves.

READING CHARACTER.

Our impression of a man and his behavior, sometimes, is what gives us his true character. Goethe says, "Reading characters of men, behavior is a mirror in which every one displays his image."

When a stranger comes before you, your first thoughts are, what is his character, and on examination you observe the general outlines of his face, his mode of dress, his correctness of speech and his pride. When left alone you may discern how he conducts himself, how he acts while thinking, what attention he pays to what you have to say, etc.

On entering a shop and examining the faces of the men, we are unconsciously drawn by some and repelled by others. What makes the difference? Looking at one you see a pleasant face, seemingly satisfied with himself and his environments. There is one with the display of intelligence on his face, he generally is energetic and striving to better his condition. There is one

who never smiles, he does not care what way the boat goes, because it does not belong to him. There is one who has a continual frown, a coarse, rough face, he has no devotion for his fellow men. There is one who has a perpetual smile and is a very simple character. Here is another who is always watching the foreman, wishing he would turn his back or go away, so he could shirk. Here is one who has a bold defiant look, almost saying, "Do not say anything to me, for I am a dangerous character." This sort of man is generally boastful and self opinionated, and does but little. There is one who is wondering who you are, where you came from and what is your business. There is one who thinks you came to see him, and if you did not, you are in small business. There is one who thinks you are talking about him, and will sulk for half a day under this impression. There is one who thinks you and every one else is beneath him and not worthy of any respect or notice. Most likely this person plays in a band or is a student from some mechanical asylum. And there is one who is attending strictly to business and pays no attention to any one, but is a good, faithful worker. These characters are in every shop. This may be an injustice to some, but as a general rule it

is true. This goes to show how imagination will steal away that manly character, which makes us men of noble thoughts and deeds, for our construction of thought should thwart every conception of imagination.

It is almost impossible for any man to approach another, so as to form a correct idea of his character. You may approach one man with coldness and it will displease him, while you may approach another the same way and he will think you are an ideal man with a perfect character.

The secret of all our eminent foremen to-day is their knowledge and ability to read character. A man's disposition governs his ability to carry out his calling. It is safe to say only one out of one hundred foremen are proficient in this art, the other ninety-nine do not give it sufficient meditation. This knowledge includes an acquaintance with men's active and moral powers, which prompt and guide human conduct.

The men have desires and affections, sensitiveness and feeling, and a conscience which is the road to behavior. It is necessary to know and to recognize these in all your dealings with them. It is impossible to understand and manage men successfully if this part of their nature is ignored.

The sentiment of honor, the ambition to excel, the desire of approbation, and the power of sympathy appeals to what is right and what is wrong, and are at once most powerful and indispensable forces in the ambition of men, if used with due discretion.

A foreman should give special attention and careful study to the reading of character.

LABOR UNIONS AND CAPITAL.

As civilization advances, so advances the strife for money. The capitalist always ready to grasp the opportunity to work the laborers. Labor striving to get what it can from capital.

The labor problem is one that can not be ignored or lightly set aside. It is vital and must be considered from a broad, philosophical standpoint, rather than one narrow and selfish. The inborn hope of mankind, for money, advancement and prominence, is a characteristic that cannot be destroyed. Environment, to a great extent, gives to the human race their idea of political economy.

The banker has his ideal form of government, the laborer his, and as times advances the firmer becomes their belief; and what is ignited by observation and repeated ingratitude is what has separated these two classes to this extent. The outcome is almost appalling.

Capital and labor are mutually suspicious, both believing they are being wronged.

The wonderful influence of apprehension in industrial matters is best illustrated by its power to produce and sustain industrial depression.

Our American people seem to have a mania for money. This is as much a mental disease as any derangement of the intellect.

There are times when it is far better to incur a great loss, than a small profit; this practically fits the situation of capital and labor; they are striving like two powerful giants to be master of their envious opponent, irrespective of the depression, destruction and loss to the human family; continually widening the chasms that insure perfect union, domestic tranquility and blessings of liberty to ourselves and our posterity.

To-day the greatest movement to promote the interest of the toilers, and the development of modern civilization, is through the labor organization. The beauty of its lustre is now only casting a slight gleam over our beautiful country; but in a few more years its triumph shall be the sublime light of the world. No longer will the toilers be as a commodity of the markets of the world; but as men who are entitled to demand justice in every sense of the word, and promote

the interests of their fellowmen and advance civilization to a standard in thought and education.

The unions promote the well fare of our most skilled labor in the world; their influence interests those who are interested in manufacture of any kind, whether employer or employe.

A great deal more of a social spirit, and a more pleasant relation between employer and employe will be established, instead of the now predominating rumors of war and disrespect one for the other.

If the employer would only stop and think, his true friend is that of the labor organization. It gives to him the very best class of workmen, a better form of intellect, of practical knowledge and improved conditions of the day. It also gives to him harmony among his men.

Any man who employs non-union labor, if he makes an honest confession, will say that this class of labor is less reliable and more expensive, by far, than union labor.

An employer who has the interests of his fellow men at heart, and does not wish them and their families to starve, while in his employ, will give good wages for a good day's work and make

the men believe their interests are identical with the employer's; not always impressing upon their minds that they are in the bull pen and liable to be shot, if they look up from their work.

The labor union protects the employer who wants to treat his men fairly. Without the unions, success in all industries would largely depend upon the ability of one man to produce his goods more cheaply than another. In consequence, on the non-union basis, the manufacturer, who treated his men as dogs and under paid them, would survive, and the honest employer could not compete in the market for the sale of his goods. Therefore, under the non-union system it would take but a few years, under our present competency system, to reduce labor to slavery; where if a uniform wage was paid to each employe, throughout our country, not be as severe as it is to-day. A fair number of hours, fair usage and a fair day's pay for a fair day's work, is all that either side should ask. Give the worker a sufficient sum to enable him to educate his children, in order to promote the intellect of our citizens of this nation.

Remember that union labor keeps a man in his prime longer than the old system of non-

union, when a man was worn out at forty Union reform has changed all this. It gives the workman more freedom and independence. As a free man, empowered with all the liberties and blessings our country provides, it guarantees a full supply of competent labor.

It is true, union labor has its faults, has its traitors and agitators; but we should not meditate on disbanding this glorious cause any more than we should abandon our republican form of government, because one or more of our public officers are corrupt.

Labor organizations are not indebted to our public, but our public is indebted, manifold, to them, as they are the fountains of justice and happiness and the promoters of our industrial institutions.

Capitalists unite their money and energy to swell their coffers; form managers associations; appeal to the public, to get their sympathy, through their well paid agents, who make mountains out of mole hills, in order to down the very power that gives capital its existence.

To show that the evidence is against capital for iniquitous dealings, I will mention a few conditions that exist to-day. Some of the most

important evils are the kerosene oil operators, those of tin cans, wire, glass, copper, sugar, liquors, etc., the protective tariff, railroads, telegraphs, stocks and insurance. Each of these, forces a tribute through the tariff on every man, woman and child, to give these gamblers of our nation, that which rightfully belongs to the people.

Under pretence of benevolence they give thousands of dollars to a library or other institution, and then raise the price of their product to such an extent that they, not only receive back from the public, the principal they have invested, but a compound principal with interest. The coal trust limits its output, thus regulating the price of coal. Railroads, under the present system, are criminal larceny; they rate combinedly, on each article all it will stand. A carload of one kind of commodity, weighing the same as another, will cost twice as much, though both are drawn the same distance, and by the same locomotive. These conditions do exist, and all the money comes out of the active class.

What will be the outcome, if this continues? All the business will go into the hands of a few; prices will be beyond reason; investment of small

capital will be fruitless, a one man power; no opportunities for the energetic; small dealers will go out of business; and the nations wealth will be in the hands of a few unscrupulous men. The people will have to depend solely upon their labor for a livelihood, from these criminal institutions. People who work for the corporations will have to work harder, in order to retain their position. A continued condition, such as this which is developing here to-day, will, if not stopped, place the white man where the colored man was before the civil war. Our asylums, poor houses and jails will be in great demand, and our long loved union nation will be in the annals of oblivion.

This is the condition which labor organizations wish to abolish. They are the majority of the nation, the fathers of our posterity and the foundation of our liberty and protection

The union organizations protect our American citizen, keep them from want and secure happiness among the masses.

Contrast the intelligence of a union man with a non-union man. Contrast our American paid union man with a Chinese or India workman, or the element which is fast landing upon our

shores, to enter into competition with men of skill and education.

Contrast the union men of to-day with the laborer of twenty years ago, in this country. To-day nine of every ten union men can stand before an audience and make themselves clearly understood, and in many instances display fine oratory. What did exist under the non-union system? There was only about one of every hundred who could write his name, say nothing of making an intelligent address to an audience.

Unions promote sobriety and industry, this being in most cases a sworn obligation, which they are to promote.

Being convinced of all these qualifications, is it not time to promote a cause so glorious and edifying, its only design being to uplift the poor and promote good government; and not to vilify every form of justice and good government, which is now being done by the capital captains through our courts and legislatures, to enhance the value of their goods by cunning criminal managers, absorbing the nation's resources through fraud, bribery, perjury and dishonesty.

Today does any one think that a human life has the value of the almighty dollar; will men

not go farther to procure it than to save the life of one of their fellow creatures?

Should the mother who steals bread for her starving children be in any greater danger of losing her liberty than the corporations which steal the money of the people?

Should the man who plays cards for money in a gambling house be in any more danger of losing his liberty, than the men who go down to that larger gambling house called the Board of Trade?

Is the man who asks for five cents a day increase in his wages, and fair treatment from the bosses, any worse than the employers who hire little children to do men's work, and pay out thousands of dollars to the Employers' Association, to prevent giving their men fair pay and a decent livelihood?

Is the walking delegate for a labor organization any worse than the boss who drives his men like slaves all day and tells them if they do not work harder they will be discharged?

This is the real condition of affairs here to-day, and it is hoped that Labor and Capital will unite in their efforts and bring about an adjustment which will be satisfactory to all.

QUICK TEMPER.

The most stubborn fault of man is quick temper. We are inclined to look upon quick temper as a very harmless weakness; we speak of it as a mere matter of temperament and not a thing to take into serious account, in estimating a man's character. It is often the one blot on an otherwise noble character. You know men who would be entirely perfect but for the "touchy" disposition or quick temper. Some people think quick temper a mark of high quality, and mothers are often proud of their children who possess this fault. We are often told to control our temper, but are never told how necessary it is to overcome the feeling within.

Every time a person becomes angry or ill-willed, he loses some of the power of the mind. Each time he controls a thought or feeling he gains mind power.

In this hustling and bustling world it is hard to keep kind and full of good feeling while we

push through in pursuit of what, we think, is success.

It is a duty to ourselves and our fellowmen to watch our tempers and be kind and courteous to all.

Every person is born with a particular temperament in which there is an inheritance to maintain and increase itself, since it gives use to habits which increase and develop it; but this tendency may be greatly modified, if not counteracted entirely, by external circumstances, by education and by training and controlling one's self whenever it appears on the surface.

One should be perfectly composed at all times, for no one ever accomplishes much in the heat of temper.

One should command his mental powers to such an extent that he can bring them to a conservative focus on matters under contemplation. This he must be able to do in the midst of distraction and the most aggravating circumstances.

Horace Mann says :

"Of all bad things by which mankind are cursed, Their own bad temper surely are the worst."

THE RELATION OF SUPERINTENDENT AND FOREMAN.

There should be some definite relation between superintendent and foreman in shops. Harmony and unity can be maintained only by carrying into effect the general plans and orders which proceed from a recognized authority. In the absence of some well defined power for conforming to the prescribed order of things, some degree of disobedience is likely to arise.

A shop, in which faction exists, never will attain the required results, and unless there is a feeling existing among the foremen that they have the hearty co-operation of their superiors, their fidelity will not be as great as though they securely felt the co-operation of the superintendent or those over them.

This should not be construed to mean that there should not be a difference of opinion, for when a person has no opinion of his own, it is an evidence of weakness; but if this opinion is always infallible and not subject to criticism,

there is evidence of bigotry. One should be considerate with the other, and, speak as you mean, do as you profess, and perform what you promise.

Superintendents, as a rule, are very apt to overstep the bounds of courtesy in dealing with their foremen. They generally find someone upon whom they can lay all blame.

PROFANITY.

Profanity, used by a foreman, is one of the most degrading of all forms of vice, for which he has no apology or excuse. It indicates no power of thought, no power of command, nor does it impart any manliness.

Profanity is only used by the ignorant and worthless and is disdained by the honorable and worthy. No man becomes richer, wiser, happier or more elevated by its use. It is disgusting to society, a blight to good government and an insult to our Creator.

It is written—"The greatest of faults is to be conscious of none," and profanity is one of the greatest of faults we should be ever conscious of.

REPUTATION.

Reputation is the estimation held by others of you, in a state of society. A good reputation cannot be estimated, nor is there any greater virtue than can be bestowed upon man.

When a man has a good character and an unblemished reputation, he is respected by all those from whom respect is due, and given the benefit of a doubt, by bias minds.

Your actions towards your fellowmen, your devotion for their well being is what estimates your reputation among men.

How poor are they who have no reputation.

SHOULD A FOREMAN DO PHYSICAL LABOR.

It has often been said, "A good foreman should never do physical labor while he is performing his duty." This, I should say, is a mistake in some cases, for instance, a foreman has a very intelligent lot of men under his supervision and he wishes to get out the work as soon as possible. It would be wrong to step up to a good, hard working man and say, "Get this job out as soon as possible," and then stand idly by and not give assistance in completing the work. The man would simply imply from his actions that he was imposing upon him, and he would perhaps regret his mistake before the work was completed.

A man always thinks more of a foreman who will aid him in lifting or performing a portion of his toil, if done cheerfully.

There is another class of men who will not come under this rule. They are men who do not take any interest in the work; those who are il-

literate and inconsiderate. This class of men are generally those who are not familiar with the energy and thrift of the American people. A foreman, to govern this class of men, necessarily has to stand over them continually or he will not accomplish the desired results; for as soon as his back is turned they will begin to shirk and neglect their work. It is a very tiresome job to be a foreman over this class of men; for sometimes his greatest endeavor to do justice to them is ignored and disdained and the men think he is trying to injure them in some way. Circumstances govern in a great many instances. A foreman should use his own judgment to a considerable extent. He should not make a pack horse of himself, nor a policeman, only carrying the weight of his authority, the club, but he should be governed by conditions and circumstances.

FOREMEN SHOULD BE EXEMPT FROM CONTROL TO A CERTAIN EXTENT.

To what extent should the managers and superintendents interfere with the foremen in their employment? The general principle is easily stated. Foremen are to be held responsible for the quality of their work and the shop discipline, and they should be allowed to follow their own way of doing the work, as far as is consistent with good management.

The distribution of work, the hiring and discharging of men, adjusting their wages and all minor grievances should be adjusted by foremen. Within his jurisdiction the foreman should be master of the situation, and only under extraordinary circumstances should the superintendent or any of the officials interfere. A good foreman will do better work and more, if confidence and trust are placed in him. It is not out of place for superintendent or manager to offer suggestions to foremen and to make certain restrictions; but in many cases it is best to be lenient

where there has been no great violation or mismanagement.

Foremen should not be looked upon as machines, but should be credited with what they do and what they promote. The superintendent and manager should extend the hand of a co-worker.

Perpetual interference in minor affairs, which in time will cure themselves, is only an offense to good shop management. A shop should be a co-operating institution, not an asylum of despots, not animated by the transmission of power, but the joint efforts of all, transmitted by devotion to their work.

Hold foremen responsible for results, aid them by suggestion and advise, and allow them freedom in their planning and methods of getting out the work.

INVESTIGATION.

We observe from the general conditions of shops and factories that very little attention is given to investigation, which is absolutely necessary to good government and discipline. We observe that it is inclusive of all that formal examination of the truth of facts bearing upon any supposed case of discipline offered as determinative of actuality or its relative demerit, which will be best seen from this that it differs from detection in being always premeditated, but without involving any scheme discovery. It applies to cases in which partial is already attained, which, however, needs to be tested and made complete. It is formal and open in all of its practices and it attains its ends only through logical conclusions resting above on the basis of evidence. These characteristics of investigation and the evident difficulty to be experienced in determining whether on a logical basis both the actuality of the offense and its relative demerit

are at once suggestive of the extreme importance to be attached to this part of discipline. Were this not enough a simple reference to the laws of civil courts would argue the same. All this array of witnesses and jurymen, all this grave educating and sifting of testimony, all this elaborate reasoning upon the evidence and all this patient deliberation upon the whole case prepared to the rendering of a verdict are so many grave indications of the importance to be everywhere attached to the proper investigation of offenses, while the extensive interest may be the more in the applications of good government. The intrinsic importance to the shops and factories of guide and certain decisions under this government cannot be over-estimated. In the state an erroneous decision is injurious in the shops and factories from the comparative of its subjects in most cases and false judgment is tyranny. From this it follows that inasmuch as in the administration of shop government the foreman in most cases is the jury and judge and inasmuch as he becomes himself an offender if he trusts to the blind guidance of mere impressions or the doubtful reasoning of a crude understand-

ing, it becomes imperative on him to possess some consistent knowledge of practical logic, at least so far as it involves a knowledge of the laws of evidence and the of some conclusions, hence no one should be without a specific training in this direction and it should be afforded to the foreman by superintendents or managers, but a concise treatise of evidence should be regarded by him as an indispensable part of his library and this is the more imperative from the fact that throughout the community so many evils result from the prevailing ignorance of the very important knowledge to be derived from such works. What these evils are is potent to every one conversant with the proceedings of our civil and especially our ecclesiastical courts. As has been already intimated, investigation or judgment involves a logical, in fact in every such case of discipline, the foreman should find whether John Doe is innocent or John Doe is guilty, of a misdemeanor so that it shall conform to the necessary and noble maxim, 'Every man should be presumed to be innocent until he is found to be guilty.' Since both of them are adjudicators, the foreman

should be the most mindful of its observance. The evidence of which the foreman is to rely in the solution of this proposition is two-fold, present evidence or testimony and circumstantial evidence. Personal evidence or testimony proper by a foreman himself to be understood in a restricted sense and as impressing only the statements made with reference to the offense itself by the employes claiming to have a direct personal knowledge of its occurrence or non-occurrence. This is evidence. Direct and positive circumstantial evidence as employed by the foreman impresses the statements made by the employes with reference to such remote facts as do not involve a direct knowledge of the offense itself, but which was, in the nature of things, related to it and which so concur in their relation to it as to find their basis on their own explanation in either its related or non-related. This evidence is indirect and may be either corroborative or in itself sufficient. It is, however, not to be accepted as positive evidence. To illustrate this, let John Doe be charged with throwing something at another or committing some misdemeanor that is prohibited by the rules and

regulations of the shop if it is in the testimony that John Jones saw him do it or that John Smith saw the piece that was thrown beside John Doe immediately before it was thrown, it is circumstantial evidence that John Doe threw this piece, whatever it was, and struck somebody else. This in fact is not positive evidence, but it tends to prove if there is no evidence to the contrary that John Doe did throw the material as aforesaid. In procuring testimony and evidence it is absolutely necessary that we take into question everything that is material to and in connection with the case. It is always necessary to discover the position in which the person who was hit was standing. This will tend to prove the direction from which the substance was thrown. It is not our object to go very deeply into the technicalities of conclusive or circumstantial evidence but to cite a simple case in which a theory can be adopted as a general rule. From what has been thus far suggested it must be evident that in the government of shops and factories circumstantial evidence elsewhere in the administration of justice admitted as affording sufficient proof ought not,

except in rare cases, to be accepted as in itself conclusive. In the factories or shops whose subjects are so oftentimes weak and helpless and over whom knowledge and authority can attain an absolute rule the probability is, however, strong, that they cannot afford to be very expensive in their administration of justice for the mere fact man being a very impulsive being, will commit misdeameanors and acts contrary to the law and custom used in shops and factories that he would not if he had given it sufficient thought and meditation, because a great deal depends upon him in many cases to keep his family and his home above the financial credit of the community, therefore so long as certainty cannot be retained, discipline must be suspended to the impunity in the commission of the offenses, as evil certainly rules such cases which are to be incidental, and will, to some extent, be counter-balanced by the moral effect of an evident determination on the part of the foreman to forego even justice until it is competent to stand forth in its severity beyond doubt or challenge. In this connection, it is important to caution the foreman against an

error into which some unhappily fall, namely, that of basing a theme of strategy. It is sometimes the case that in the conscious absence of sufficient testimony the foreman will assume with the accused, and puts on the show of having established the fact of his guilt in order to produce in his mind a conviction of the uselessness of further concealment of facts to induce an actual conviction of the fault. The course is fiction on several grounds, in the first place it is particularly designed. It involves falsehoods by implications. The foreman says by his actions I know all the facts; I am fully assured of your guilt; I do not need your conviction, I only seek it for its influence on yourself and its bearing on the amount of the punishment, but not one particle of this is true. Now a foreman should take good heed that he should not attempt to establish virtue through the intervention of an immorality. In the second place the use of such means cannot but impair the foreman's own upright self-consciousness and so must naturally tend to destroy that clear sincerity and confidence of manner upon which so much of his influence over the shop

and factory depends. He who can resort to such means without himself wearing the look of a conscious culprit is either to be pitied or detested. Certain it is that if he deals much in such base artifices he will not long retain that aspect of fine upright glory of conscious purity and honor, hence the foreman might better forego the administration of presumptive justice rather than demoralize himself. Lastly, the employes are not always so obtuse and simple as not to discover the detestfulness of the artifice. If he does pry into its existence an irreparable blow has been inflicted upon the foreman's character and influence. Even if the employe does not thoroughly discover the imposition he will in confessing his fault rebel in heart against this kind of justice, however just, as having been reached in some way to which he has unwisely allowed himself to be made an accomplice. The influence of any such conviction cannot but be injurious. The civil law wisely relieves the accused from the necessity of testifying against himself and not merely that he may be saved from the temptation to perjure himself, but that when he is condemned, he may

the more deeply realize the certainty of justice and righteousness of the authority. This lesson from the civil affairs should not be lost upon the foreman. Let his discipline wait until he is able to sustain on his own proper basis a sufficient evidence. It remains only to give expression to a caution or two in the use of circumstantial evidence and attached to it, regarding it chiefly is a species of immediate corroborative circumstances or proof. It is upon the foreman always to accept it with great caution and to sift it with the utmost care, especially let him be upon his guard against that species of evidence supposed to be found in personal indications of conscious guilt. A look of surprise, or apprehension or of seeming shame so often taken as proof of man's guilt is by no means necessarily such, nay in the case of a great many persons whose timid and nervous aspiring character, it might be rather natural and it might be the conclusive evidence of innocence. Let then such appearances be searchingly scanned and be discovered to be the foreboding shadow of a guilty conscience before they are allowed to fling their darkness over the frowning judg-

ment. Reverting now to the testimony proper it will be necessary to observe that its validity must rest upon the proper qualifications in the witness. A brief statement of those qualifications will suffice for the present purpose. Their propriety will be more or less self-evident. They are these: The employe testifying, must have been clearly in a position enabling him to be personally cognizant of the facts whereof he affirms. Secondly, he must claim to have been, and to all appearances, must have been, thus directly cognizant of these facts. Thirdly, he must be of sufficient capacity to really know, and to correctly make known all the facts in the case in question. Fourthly, he must be generally accepted by those who know him to be perfectly reliable, in all his statements in every respect. Fifthly, he must be free from especial inducement, from either impulsiveness, interest, fear or personal animosity, which might naturally cloud his perception or bias his representations. Under this last head it is necessary to caution the foreman particularly against the peculiar tendency of the employe's haste in judgment and vividness of imagination, to control his convictions

and shape his testimony. Nothing is more common or natural than for the employe, or finding facts leading to a conclusion to over-leap at once the remaining steps and assume what is really to be proved, and then to create, as it were, in his own conceptions, the very appearance which he assumes to have witnessed. Anyone who has observed how perfectly employes' imagination effects the most radical transformation in his conception and the absolute faith in which he will deal with the transformations thus effected, as reality, he will realize the force of the caution here uttered. While, however, the foreman keeps this caution in mind, let him not fall into the error and injustice of charging such perversion of fact to the want of truthfulness in the men. Their source is, as suggested above, in the intellect, and not in the heart. The testimony obtained from the proper witnesses may be of three species, namely, simple, accumulative and current testimony. Simple testimony is that which stands by itself, and which is unsustained by anything beyond the character of the single witness. Accumulated testimony is that, which going beyond the single

witness, stands with other testimony of a like kind obtained from multiplied witnesses. It is sustained not only by the character of each witness, but by the very fact of its accumulation. Current testimony like the accumulative testimony involves a multiplication of witnesses and, like that is stronger for its multiplication. The evidence involved does not, however, like that of accumulative testimony, rest for its verity or force upon the character of the witness but only upon their concurrence in this way involves the fact, namely, if the fact really occurred, then such a concurrence becomes clearly possible; if it did not occur, then a concurrence is, as the case may be, either not probable or possible. The characteristics of the testimony as a whole, upon which the foreman may rest a decision, may now be briefly stated. They are as follows: First: It must be definite; not vague or general. Secondly. It must, to a reasonable extent, be accumulated. Simple testimony should not be deemed sufficient. No more in a shop or factory than in the State, should the fate of a culprit lie in the hands of a single witness. Thirdly. It should be generally con-

current. A proper concurrence is in fact the crowning element in its strength, the ground of concurrent testimony, namely, first, the impossibility or improbability of collusion on the part of the witness; secondly the absence of any motives in the individual witnesses, which are adequate to lead to the given testimony, without suppsing the reality of the fact to which they testify. If both these points can be established, or if it is impossible to detect anything to the contrary the evidence is valid and conclusive. And this will be so, unimportant differences in the individual testimony to the contrary notwithstanding. Nay, so long as there is a clear concurrence as to the main facts, the evidence is really the stronger for these divergencies. The element in judgment as a part of the shop and factory government which remains to be considered, is Decision. Decision is the final determination in the foreman's mind of the innocence or guilt of the accused; and, if the latter, of its demerit or proper measure of punishment. This decision to be valid and complete must be marked by two characteristics; namely, it must be positive, overt and explicit. As positive it must

embrace either the one or the other result, either that of actual innocence or actual guilt. No half way conclusion should be accepted if the guilt be not established, whatever may be the possibilities, assume, as has been before demanded that the accused is innocent. We hold this principle to be more imperative in shop and factory government than in civil government. It is necessary, too, that the decision, when distinctly attained, be publicly declared. It is neither just to the culprit nor good to the shop and factory that it should be allowed to remain delayed or concealed, and consequently imperative. Under ordinary circumstances the steps of the investigation are ordinarily known, so should be the end reached. And the announcement of the decision should be prompt and explicit. Any half way, dilatory or equivocal statement of the foreman's real conviction and determination are discreditable to him and injurious to employes and also to employer. Let the foreman at once, kindly but fearlessly, render a clear verdict and pass a just sentence. Nothing can be more unreasonable and even hateful than the timid or malicious procrastination

or prevarication involved in the too common announcement: "I cannot attend to the matter now," or "I will let you know my decision by and by." It not only impeaches the foreman's judgment or his courage, but it moves the employe's spirits and perhaps determines him upon a fiercer resistance to the subsequent discipline.

From what has been thus far urged, it must be quite evident what must be the general characteristics of judgment in the government of shops and factories. It must be, beyond a reasonable doubt, deliberate, comprehensive and righteous and decisive. Without proper deliberateness there cannot be in the foreman neither that air of quiet strength nor that evident care to secure even-handed justice which is necessary to the highest influence as a ruler. Without such comprehensiveness in judgment as embraces both sides of disputed questions and all the facts bearing upon their elucidation, no foreman can be secure against undue bias and against the ultimate impairing of the confidence in the candor and rectitude of this decision, and without that prompt and explicit decisiveness

which, after due investigation, brings a case to a clear and unmistakable conclusion, his government will fail to command that conviction of its strength and determination which must underlie just reverence and implicit submission. On these points no further enlargement is necessary, as we have given those fundamental principles which underlie the doctrine of evidence, and government, and to discuss it further would be only perplexing to the foreman.

CONCLUSION.

Do not form a habit, or do things because some one else does. Stand upon your own resources, never depend upon others to think for you. He who is incapable of forming his own conclusion, even though he be ever so well educated, is lacking the very best quality that goes to make him a success.

We are but a few generations removed from the cannibal and savage, who were ever dutiful to their leader or chief; who was looked up to by the others as an infallible being; could commit no wrong and was ever justified in all his acts, even to the taking of the lives of half his tribe, levying war, or going through a series of torture to the flesh. But in our advanced state of civilization we have the opportunity of thinking and expressing our own opinion. We have discovered that the one man rule is the curse to any government or society. Instead of myths and superstitions we have fundamental facts to found our opinions upon; and when we have laid our

foundation, let us not build from the whimsical ideas of designing men, but let us build and think for ourselves.

No man, to-day, is infallible, we are all subject to mistakes. The day of the chief, the one man rule is gone, and we should not for a moment, think of one backward step to the condition that did exist among the tribes during the primitive ages.

Look at the products of toil ; on every hand we find the work of our fellow men, from the towering castle to the minutest construction, all are completed by the hands of the workers, whose skill and ingenuity has made our country one of the foremost in the world's markets. They have made it the foremost in education, as an aggregate, and built under our government a foundation, the constitution, that is unparalleled.





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